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General Summary of News.

ASIA.

In the Batavian Gazettes last received, we have met with the two following articles of intelligence, which have been translated for our columns, under their respective dates: and though some portions of the information they convey, have already transpired, yet these official reports of them will not perhaps be unacceptable.

Batavia, July 21, 1819.—The Governor General has received dispatches from the Resident of Padang, from which it appears, that on the 22d of May last, that Settlement, with its Dependencies, has been given up to the Netherland's authority.

His Excellency the Governor General left this Presidency on the 6th instant, in order to visit the Preanger Regency and the other Residences on the island. His Excellency is accompanied on this journey by my Lady the Baroness Van der Capellen; and by the Civil Officers of State; who, besides the Adjutants, attached to the person of His Excellency, compose the retinue of the Governor General. Among these are Messrs. Van de Graaf, Chief Inspector of Finances; the Chief Secretary Baud; Van Schelle, second Colonel, acting as Chief to the Staff; Le Clercy, Secretary to the Government; and Bawier, Inspector of the Military Hospitals.

On the 29th of June last, there arrived at Anjer, a small open boat, in which were Mr. John Brown, late third officer on board the English ship Suffolk, with four seamen, belonging to the same vessel. These persons have deposed, that the above ship having, on the 22d of December, 1818, departed from London for Batavia: they had on the 2d of May last arrived at an island called by the English the Christmas Island, where they were wrecked; on which occasion four of the crew had lost their lives: and that on the 8th of May, the remaining persons of the crew, together with the Master of the Ship, William Smith, had left the Island in the launch, and two other smaller boats. The smallest of these, in which Mr. John Brown and the four seamen arrived at Anjer, is the only one of the boats that has yet reached a place of safety; and until its arrival, nothing was known of the loss of the vessel.

Penang.—By the arrival of the H. C. C. Nearchus which entered the river yesterday, we have received letters from Penang of the 1st of October, one of which states, that the Hon. Company's Ship Bridge-water, Captain Charles Timins, had touched at that port, in order to take out her mizen-mast, which was found to be in a decayed state, but that no other accident had occurred. She was to sail from Penang about the 15th of October, on her voyage to China; and the Recorder of Prince of Wales's Island, Sir Ralph Rice, was to proceed in her as passenger to Canton. The Hon. Company's ships William Pitt, Atlas, and Streatham, were expected at Penang every hour, at the date of this account.

Madras.—The interest excited by the Proceedings of the Public Meeting at Calcutta, on the 22d of September, has extended even to Madras, and this is so fully expressed by the Editor of the most popular Paper of that Settlement, that his observations, as preparatory to the Debates of that day, may be worth preserving. The paragraph which mentions, it is this:—

Madras, Oct. 19.—In our Second Supplement we have copied a faithful report of the Proceedings in Calcutta at a late Public Meeting held in the Town Hall of that City, to consider of a subject which has long agitated the inhabitants of the Sister Presidency, in the form of a "Vestry Question." We are aware, that the subject is one purely local, and that as such it perhaps might not be considered as one of such general interest as to justify the filling our columns with it here; but it appears to us that the public speeches made on this great occasion, for great it unquestionably is, on account of the true English spirit manifested at the Meeting, so strongly mark the new and improved tone of public feeling in our Indian Capital, that we should not be doing justice to our readers at this Presidency, or to the Public in general, if we omitted the publication of the able report which is given of the proceedings in Calcutta. Many of the Speeches delivered on this occasion are excellent, and contain sentiments and opinions which do honor to our neighbours; but we chiefly are induced to republish these proceedings, because as Mr. Wynch, one of the Speakers on this occasion observes, though the question in its narrowest and merely local light, cannot fail to be interesting, yet that it is more so to us as Englishmen since it rests on principles analogous to those, the preservation of which has eminently contributed to raise our Native Country to that proud pinnacle of pre-eminence she possesses in arts and arms; which have contributed to the power and stability of the British Empire, to the prolonged duration of our invaluable laws and glorious constitution; principles alike revered by every Briton, whether he finds himself in the arctic regions or the torrid zone!

Madras, Oct. 23.—We have the satisfaction to announce, on the authority of a Letter from St. Helena, dated 10th July last, to a Commercial House at this place, the arrival at that Island early in July, of the ship General Hewitt, and that she sailed from thence, in prosecution of her voyage, "all well" on the 8th of that month.

The David Scott and Margaret were also there, the former arrived on the 7th, and was to sail on the 10th, the latter arrived on the 8th and sailed on the 9th of the same month.

Mirzapore.—We have a Letter from this station, dated October 31, 1819, which communicates to us the following circumstance.

During the celebration of the Mussulmaun Festivities at this place, crowds of people were assembled to witness them, and Fire works were as usual set off in all directions. These fire works were prepared at different sheds in the street, and sold to the people as they passed along, and notwithstanding the imminent risk attending such an exposure of combustible materials, some of the sellers were careless enough to let even their loose powder be perfectly exposed. At one of these places, a matchlock man applied for some loose powder for the priming of his musket, and while in the act of receiving it from the seller, incautiously blew his match to ascertain whether it was still lighted or not, a spark from which fell on the exposed powder, and a large quantity of it instantly exploded, and wounded three of the persons near the spot severely, besides scorching two men and two boys considerably. Professional aid was immediately obtained, and it was hoped at first, that the lives of the wounded were not in imminent danger; but the Postscript of the Letter says, that two of them could not possibly survive.

Our Correspondent very justly reprobates the laxity which prevails in the municipal regulations, which ought to punish with a severe penalty, men, who, by the exposure of such materials, particularly at seasons and occasions like the one described, endanger the lives and properties of their fellow citizens; and he expresses a hope, that some steps may be taken to prevent the risk of such wanton sacrifices of men's lives in future.

Neemuch.—Our Letters from this quarter give us the following, as the rumours that are floating there, and to which various degrees of credit are attached. The first has been mentioned before, and is a circumstance which would be more likely to be known at head-quarters than in the interior, if it were well founded, which we can hardly think, there are many who deem it to be, however disposed they might feel to see the distinguished individual to any high and important trust. We give the rumours however as they are communicated:—thus:

That Sir John Malcolm is to be appointed Governor of central India; that the Government of Bombay are withdrawing their troops from Mhow and Indore, to re-inforce the Expedition for the Persian Gulf; that the troops of Madras are also withdrawing from that station to return to their Presidency; and that both of these are to be relieved by Bengal corps from the Nerbuddah.

One of our Correspondents mentions, that Captain Sadlier, of His Majesty's 47th, the Officer who has gone on a Mission from Bombay to Arabia, was Assistant to Captain Caulfield, at Jaured, (name not written distinctly) and assisted at the storm of that town with infinite credit to himself.

Nagpore.—A Correspondent from this station, for whose opinions and talents we have great respect, has transmitted to us a portion of Mr. Grant's observations on the Constitution of the Indian Army, with a request to give it the wide circulation which our pages will afford it, in order that it may reach many of those of our Military Friends, to whom, from their distance from the Presidency, books are almost inaccessible, as he conceives, that the portion he has selected should be read by every Military man in India.

With the knowledge of the motives which has dictated this request on the part of our Friend, we could not hesitate to give it insertion, tho' we entertain some doubts on many of the opinions speciously maintained on other topics, in the Book from whence this is taken, namely "The Expediency of the present Indian System maintained, &c. &c." With regard to the portion selected by our Friend, on the Constitution of the Indian Army, we may offer only a few brief remarks by way of preface.

The opinions are delivered with much smoothness of phraseology and style, but certainly are in no wise remarkable for vigour or originality of thinking. In this respect they partake of the general defects of the book, which labours besides under the disadvantage of being, if not professedly controversial, at least a decided advocacy of things as they were at the period of its publication, when the renewal of the Charter was under discussion. Many will remember the amusing manner in which Mr. R. Grant's state-

ments of the money value of Indian Patronage, were adroitly employed to defeat himself and his friends by Mr. Home, on the attempt to augment the salaries of the Honorable Directors. We conceive many passages in the Book to be written in the same simplicity of spirit, and to be capable of a like conversion to uses the most remote from the author's design. But our business at present is with the opinions delivered on the subject of the Army. We cannot but feel, however, our entire inadequacy to the task of criticism in a department of investigation so foreign from our habits and reading, and on which we should not have ventured even to hazard an opinion, had we not profited by the liberal discussions on Military Topics which have of late adorned the pages of our own and subsequently other Calcutta prints, and which we cannot but flatter ourselves will do much good to the young and enquiring, unattended with any of the disadvantages predicted by the querulous or dogmatical.

In Mr. Grant's Eulogies on the Indian Armies, Officers and Men, we have the same privilege with every other Englishman of offering our humble, but cordial mite of assent. No Briton, possessed of common power of observation, can look on the stupendous Colonial Empire which the Indian Army, under a succession of energetic Chiefs, has acquired and preserved for the Parent State, without amazement at what has been done, and admiration of those whose valour and devotion have accomplished such achievements. No Gentleman can have visited India, or resided among Anglo-Indian Officers, without having those emotions infinitely increased, and without adding to them, feelings of regard for the social virtues and respect for the talents which adorn that distinguished body. Upon this point there can scarcely be two opinions.

But honest men may very honestly differ on the distinct question of the merits and defects that attach to the *Constitution* of the Indian Army, or to any of the particular Institutions of which that is made up. While it is freely admitted, that the machine must be good, which experience has shown to work so well, it is not a necessary consequence of that admission, to infer that no part of the machinery can be improved. On the contrary, reasonable men will unanimously allow, that the Indian Army can scarcely be free from some share of those imperfections which are the universal lot of all human Institutions. True patriotism does not wilfully shut its eyes to defects; it endeavours to investigate such, and to apply remedies where faults are discerned; nor is it restrained by any considerations but those of preserving itself temperate in enquiry—open to conviction—and judiciously, but not slavishly cautious in the suggestion of improvements.

These great and desirable objects, we apprehend, can only be attained by free but measured Public discussion. Those who have the power of executing improvements, have usually the least leisure for suggesting them; nor is it in the nature of man, that they should be the more quick sighted at discovering imperfections in the system which they laboriously administer however benevolent their intentions, however seemingly ample their means. It is within the legitimate province of a Free Press to co-operate with a liberal Government in this humbler portion of the joint labour for the common good—and the pages of a Public Journal seem to be peculiarly fitted for this office, as they furnish a receptacle for casual and fugitive contributions, which, but for this easy medium of communication, would be lost to the Public, especially in a country where printing is so expensive; and when those whose opinions are likely to be worth preserving, are scattered over a prodigious tract of country, and in general placed at an insuperable distance from the means of printing and publishing on their own account.

Among this class of persons excluded, as it were, by their remoteness, nine-tenths of the Officers of the Army may be fairly comprehended, and to this circumstance, perhaps combined with the considerable share of leisure they enjoy, and their individual acuteness and intelligence, from being early taught to depend much on their own resources, we are indebted for the many able Papers which we receive on Military subjects, many of which—and with the strictest impartiality—we have already published in our Journal. Being conscientiously of opinion, that Military Questions may be treated of in a Public Print, with as much safety and propriety as any other kind of discussion, and that the greatest benefits may result therefrom.

We give the Extract as transmitted by our Friend, leaving the merits of it to be fairly and freely canvassed by those whom it more immediately interests, who at the most moderate estimation, form perhaps about three fourths of the European population of British India.

Indian Army.

To the Editor of the Calcutta Journal.

Sir,

Satisfied as all Military men must be of the great benefit which your free admission of Discussions on Military Questions has already produced, and being persuaded of your readiness to give publicity to any matter which though accessible to few, may by being more widely circulated be acceptable and serviceable to all, I venture to request, that you will give insertion to the following Extract that I have made from a Work of considerable merit, on the Constitution of the Indian Army, as the Book itself is probably in the possession of very few of those remote from the Presidencies, and as the portion here selected deserves to be more particularly brought to their immediate notice, than it would be likely to be in the midst of the Volume from whence it is taken. The Extract is as follows:—

"On the actual efficiency of the military system, whatever it is, now established in India, there can be no necessity to expatiate. The renown of arms is in its nature so much more noisy than the glory of good government, that many are familiar with the exploits of our forces in the east, who have ne-

ver heard of the less brilliant, but not less honorable, conquests achieved, in that quarter, by the patient and pacific exertions of our domestic policy. It is here meant only to shew, that the goodness of the system in practice results from its goodness in constitution; and, again, that this last is purchased at an expence to the state on the whole as small as could suffice for the end required.

No man would gravely recommend, that the whole of our military establishment in India should be drawn directly from the population of the parent-country. The parent-country could not nearly sustain the drain of men which would then be requisite to supply that establishment; and the parent-country and her Asiatic dominions together could not nearly sustain the drain of money which would be requisite to support it. This system, farther, would excite the disgust of our Asiatic subjects, and the deepest and the most dangerous disgust among the more proud and adventurous of them, among that class which is naturally inclined to the activity and splendour of a military life, and whose spirit, deprived of this its proper vent, might be worse than lost. To watch and to overawe the discontents thus excited, an additional force must be maintained; that is, a fresh burden entailed on the resources of the state, both in England and in the east. On such terms India would not be worth our keeping. It is, therefore, on every ground, expedient, that the military defense of that country should, in a considerable degree, be confided to its own people, provided this can be done with safety; and, if it cannot, our sole alternative apparently is, to abandon our Asiatic possessions altogether.

On the other hand, it would be unadvisable to employ an Asiatic soldiery exclusively. A strong infusion of British troops is indispensable; not, indeed, except perhaps on some very rare occasions, to keep in check the native forces, which must not be raised if they cannot be ordinarily trusted; but first, to compensate for the comparative deficiency of those forces in physical vigour and resolution, by the superior energy of European frames and spirits; next, to furnish them with a proper standard of professional merit, to fire them with high professional feelings, and to imbue them with just professional habits. But, in order to answer these last purposes in an adequate manner, it seems desirable, that this British force should not, like mere foreign auxiliaries, be associated with its NATIVE BROTHERN only in the field. A certain proportion of it, at least, should be incorporated with them, should constitute a part of the same service, and be regulated on military principles generally similar. Thus alone can we insure that communion of feeling between the two bodies, by means of which the elevation of spirit and sentiment natural to the one, shall effectually and unintermittedly communicate itself to the other.

For nearly the same reasons, the commissioned officers immediately commanding the native troops, should be British, and drawn from the same class out of which the European corps connected with them are officered: In this manner, they will constitute the channels of that reciprocal sympathy already mentioned. The visible and immediate guidance, besides, of British leaders, is highly requisite to the efficiency of the native troops, who possess little inherent energy, and yet are very capable of that which is infused and derivative. The inhabitants of Hindostan seem mostly to resemble feminine natures: in which, it is frequently seen, that affection founded on confidence supplies the place of vigour and hardihood, and that, although not formed for original daring, they can attain to very considerable elevation by growing round a more robust character. When the native soldiery are properly managed, their attachment to an European officer is unbounded; nor do any troops furnish more striking examples of that reliance on their leaders, which, where it is perfect, appears to render all the different wills of a great army but so many different pulses of the same organic frame, and, for the time, almost as absolutely transfers the heart of a commander to his followers, as if it were beating in their own bosoms. An additional reason for the employment of British officers is, that the soldiers may, in the persons immediately superintending them, see, as it were, unveiled, the hand of the power on whose bounty they subsist, or, as Oriental phraseology would express the idea, *with whose salt they are fed*. This circumstance has doubtless contributed to cherish that loyalty for which the troops in question are so remarkable, a loyalty which has shewn itself not only unshaken amidst privations and toils exceeding the ordinary inflictions of war, but unwavering amidst the most artful seductions on the part of the native princes who have been arrayed against the Company.

But, * that these important objects may be fully secured, extreme care, and even delicacy, are indispensable in the management of the Indian part of this army. The language, the usages, and the prejudices, of the natives of India are peculiar; and, if the great body of the officers immediately in contact with them, be unacquainted with these, they will not only fail to conciliate, but will even alienate, the minds of their soldiers; an event, of which the consequences might be unspeakably dangerous. Certainly, instances are not wanting in our own service to illustrate this remark; and, among the causes that occasioned the unhappy military failures of the well-known French commander, Mr. Lally, we may doubtless reckon his imprudence in doing violence to the superstitutions of the sepoys in his army. The requisite knowledge, however, of the singular nature and habits of the Asiatics, can be the work only of time and experience. Whatever scope, therefore, it may be thought necessary to afford, in Europe, to the self-inspired display of premature talents, no man can be properly qualified to command a corps of Indian sepoys, who has not been prepared for the task by a long and

* Several of the remarks that follow, on the military system of the Company are closely borrowed from the Letter of the Chairman and Deputy Chairman of the Company to the Right Honorable Robert Dundas, dated the 13th January, 1816,

local military education. The question is, how he shall be so prepared, compatibly with that European education which, in order to fortify him with European attachments, and familiarize him to European modes of thinking, he ought previously to have received? One method of accomplishing this end plainly is, to establish in the Indo-British army the principle of a gradual rise by seniority; the effect of which arrangement must be, that the powers entrusted to the officers shall grow in proportion to the experience respectively acquired by them; and any other method it probably would be difficult to find.

Some readers may possibly ask, why the principle of successions by seniority, and that of succession by merit, should not be interwoven together in the Indo-British army, as those principles have already been shown to co-exist in the civil service of the Company. There are several views, however, in which the rules of succession adopted in the civil, would be inapplicable to the military service; but a better answer, perhaps, to the question may be furnished by this single fact, that the very nature of military service sufficiently includes the principle of selection, even where the only rule of advancement ostensibly is that of seniority. If a civil functionary succeeds, by seniority, to a particular station, he succeeds to that in which not only his local position, but the very terms of the appointment, but in ordinary cases, all the duties which he has to discharge are determinate. But when a military officer succeeds to a particular rank in the army, neither the post which he must occupy, nor the service which he must perform, nor even, within certain limits, the emoluments which he is to receive, can be definitely predetermined. All these float at large, and must, by the local or the supreme commander, be shaped in conformity with the varying call of war, which ever creates its own occasions. Even in this light, therefore, alone, a military system regulated by seniority has naturally, that advantage which the Indian civil system derives from the formal admission of the principle of choice; since, for every important service, there are a number of candidates equally qualified on the ground of law, and, out of these, the additional qualification of merit may decide the individual. But what increases the latitude of choice is, that the ruling authorities, or their delegates, possess a summary method of promoting ability and rewarding desert, in their power of conferring brevet-rank or staff-appointments.

It must be unnecessary to add, that, in the preceding remarks, though hypothetically couched, the actual form and constitution of the local force which the Company maintain in India have been described. The native or sepoy troops under the three presidencies, including the non-commissioned officers, who are also natives, amount to one hundred and twenty-two thousand men; of whom about nine thousand are cavalry, equally divided between Bengal and Madras. The European officers immediately attached to this force form nearly three thousand. Of European regiments each presidency is furnished with one, besides artillery, and engineers; and the number, on the whole, of these troops, with their officers, exceeds four thousand. The officers rise by seniority. The character which this mixed army has acquired is not inferior to that of any armed body on earth; and may greatly be ascribed to that intimate acquaintance with the native manners and customs, which has enabled the officers to win the confidence, and to excite and direct the spirit, of their sepoys.

Formerly, each of the presidencies was furnished with three European regiments. On the grounds, before stated, for leaving the native army with a strong mixture of British troops belonging to the same service, it certainly is desirable that the European forces of the Company were increased, while a project which has sometimes been mentioned, of totally reducing that force, must, on the same grounds, be decidedly deprecated, as threatening utter destruction to the military efficiency of the sepoys.

On a principle, however, of economizing the warlike means and resources of the British nation at large, it is natural the disposable force of the empire should be transferred from one part of it to another, according to the changing demands of the common interest. Hence, it has become usual for the English government at home to send to India a certain number of regiments from the army of His Majesty, which are for the time placed at the disposal of the Company, and co-operate with the army immediately subject to that body. It must be owned, that the practice has somewhat overgrown the principle which gave it birth, about twenty-two thousand of the royal troops being now habitually stationed in India, and at the expense of the Company. The commander-in-chief of these troops is, of course, appointed by the King, while the Company have the power of appointing their own commanders-in-chief. But, in order that unity of operation may be secured, the commander-in-chief of all the forces under any one presidency is usually the same person, nominated both by the King and by the Company to the command of their respective armies, and acting by virtue of a commission from each.

The introduction of the royal forces into India has unfortunately proved the occasion of exciting some feelings of jealousy and discontent among the officers of the Company. In the royal service, the purchase of commissions is allowed, in consequence of which, a rapid advancement sometimes takes place. In the service of the Company, the rise is only by seniority, and of course comparatively tardy. It occasionally happens, therefore, that, in instances where the two descriptions of force serve together, officers belonging to the royal troops take rank of officers bearing the commission of the Company, who are their superiors both in age and experience; a preference, not easily brooked by a soldier of long and tried service, conscious of desert and ambitious of distinction.

This is unquestionably an inconvenience affecting the present system, and one which scarcely seems removable without the introduction of others

still greater. As a remedy for it, some have advised, that the army of the Company should be incorporated with that of the Crown, and placed under the supreme military authorities at home, the local governments in India having still the power of directing its services as might seem fit. Were such a measure attended with the completest success, it would yet purchase the advantages proposed by it at a truly dear rate. It would throw into the influence of the Crown a vast addition of patronage, and it would weaken the hands of the Company, not only in the same proportion, but in one far greater. The subtraction of so great an amount of patronage must, indeed, give them a blow; but they would sustain a heavier infliction in the loss of that deference and veneration which they inspire, both among their own subjects and among foreign states, from being conspicuously attended by the commanding ensigns of military greatness. Even the mere name of the *Company's* army produces, in this respect, a salutary influence; which, however, is only a small part of the advantage resulting from the present system. Under that system, the Company, in their own right, levy, organize, and reduce troops;—all, functions of sovereignty. They constitute the fountain of military rank and reward to a numerous and gallant soldiery; remunerating service, punishing unworthiness, listening to complaint, and providing an honorable retirement for veteran merit. Their administration, even in matters properly and purely civil, derives weight and effect from the known fact, that it is conducted by the hands of those who are the undisputed masters of legions. The consequences may be guessed then, of an arrangement which should entirely denude them of their military prerogatives, place them behind the shield of a superior power, and exhibit them in the very equivocal light of a government rather *protected* than *armed*.

If there be any part of the world, with regard to which these observations peculiarly apply, it is Hindostan. In the ancient and inveterate opinion of the natives of that country the distinctive, and perhaps the only incommunicable, attribute of supreme power, is the command of the sword:—an opinion, which has naturally grown up under despotic governments, and amidst barbarous modes of international policy. For it is in such scenes and situations, that the agency of armies becomes the most broadly discernible; rather operating with the rage of flame, than, as in more civilized quarters, silently and equably propagating heat throughout the system. Among other exemplifications of the efficacy of military power, the inhabitants of Hindostan have before their eyes many remarkable instances of princes, who, having once surrendered to a minister or an ally this talisman, as it may be called, of sovereignty, have quickly wasted away into dependence and servitude. Would it be a matter of wonder, if they applied these precedents to the case now in question?

Considering how greatly the stability of the Indo-British government, and the same thing would be true of any government, in the same situation, depends on opinion, it would surely be a great evil, if the natives supposed, that the Company itself, of whom that government immediately holds, and whom it represents, had no effectual controul over the armies ostensibly supporting its authority, but was in truth merely a passive instrument in the grasp of a higher power. But what would extremely aggravate the evil, is, that the supposition might probably not fall far short of the fact. The moment that it communicated itself, as it soon must, to the Sepoys, it would, in a great degree, be realized. Taught to counter elsewhere, their loyalty and their expectations, that class of men might be expected to regard with but a distracted sort of respect those who must appear to them only the ministerial dispensers of the royal bounty. Against the effects of this disposition, the Company could look for no insurance except in the proud protection of the officers, pluming themselves on the unpunctilious alacrity with which they lent themselves to the defense of an unarmed body of merchants, and, on all occasions, ready to prove to their employers at home, that the complaints preferred against them by the local governments were totally unfounded. Even here, the probability of mischief does not stop. By the present constitution, as has been shewn in a former page, the supreme administration of Indian affairs is divided, in a tolerably equal ratio, between the Company at home and the executive servants of the Crown. But it would be vain to imagine, that the equipoise could be preserved, after the sword should have been thrown into one scale. Having resigned to ministers the military power and patronage of India,—the key, as it may be called, of their garrison, the Company could no longer conduct their portion of this high concern with that sensation of independence and self-respect essential to a due discharge of the functions of command.

And for what object, it may be asked, are these very serious hazards to be incurred? In order to obviate, it is answered, the causes of the subsisting jealousies between the officers commanding the troops of the Company, and the officers of the royal army serving in India. There are, however, the best reasons for believing, that the causes of those jealousies would, after all not be obviated. The unpleasant feelings sometimes entertained by the officers of the Company towards those of His Majesty, arise, not from the circumstance, that the *masters* whom the two classes serve are different, but from this, that the *rules* of the two services are different. So long, however, as the one service is of a provincial, and the other of a general, nature, so long as the purchases of commissions is permitted in the service of the King, and those solid reasons remain, for which the principle of succession by seniority has been adopted in the sepoy-service, so long it would appear that this difference of rules must remain also; and to consolidate under one head the two services between which it subsists, does not seem the means of rendering it less evident.

At the same time, the difficulty, though it cannot be entirely overcome, may in a good degree be evaded, if the commanders employed in India will be careful not to give the officers of the Company unnecessary umbrage; if

They will pay every just deference to the claims, and every delicate attention to the feelings, of one of the most gallant and honorable bodies of military servants in existence. Under prudent management, the tendency to opposition between the two services in question, so far from producing evil, may even be converted to some salutary purposes. Certainly, it has, on general principles, often been held, that the troops of a state ought not to be throughout organized by one common rule; that, wise as it is to encourage among them a communion of professional sentiment, yet to temper in some degree this sympathy is wise also; that to introduce among them a partial division of interests, both cherishes in them a principle of honorable emulation, and obviates the not wholly groundless apprehensions with which the friends of civil liberty are apt to regard the system of standing armies. Conformably to these maxims, it would not be difficult to state cases, in which the existing jealousies between the two component parts of the Indo-British force, might prove an important bulwark against the dangers to be feared from the faulting loyalty of one of them. On such cases, however, though not wholly to be excluded from view in any plan for the administration of British India, it neither is agreeable, nor appears useful, to dwell.

A well-born mind will rather love to recall the recollection, and to anticipate the recurrence, of those many instances, blazoned in history, in which the jealousies alluded to, have flamed out into acts of glorious rivalry, and in which the separate and emulous exertions of each party, in the common cause, have conspired to cover both with one renown.

The Pearl Fishery of Panama.

The isthmus which forms the boundary between North and South America might, in the possession of an enterprising nation, be rendered a fertile source of prosperity. It would only be necessary to cut a canal to connect the two seas, and to build a city at each of its mouths, which might become the central points of extensive trade.

At the extremity of the Bay of Panama is an archipelago, consisting of 43 islands; between the islands of El Rey and Tobago the sea is perfectly calm, and near the coast lies a considerable bank of pearly oysters.

These oysters produce pearls of a large size, though, in point of regularity and beauty, they are inferior to those of India.

All the inhabitants of Panama and its vicinity who are in easy circumstances, keep negroes, who dive to procure pearls for their masters. They are dispatched to the islands, where tents and boats are kept in readiness. Eighteen or twenty of these poor negroes, who are excellent swimmers, and who possess the power of holding in their breath for a considerable time are, under the control of an overseer. They swim about under water until they find a bank of oysters, where the sea is not more than ten, twelve, or fifteen fathoms deep. The negroes then ascend to the boat and cast anchor. They tie round their waists a rope, one end of which is fastened to the boat, and jump into the sea, taking a small weight to enable them to descend the more expeditiously. On reaching the bottom, the diver seizes an oyster, which he places under his left arm, another in his left hand, a third under his right arm, a fourth in his right hand, another in his mouth. He then ascends to take breath, and to deposit the oysters in a little bag in the boat. As soon as he has recovered himself he dives a second time, and so on until he is tired, or has fished a sufficient number of oysters.

Each of these negro divers must supply his master with a certain number of pearls daily. When the negro has fished as many oysters as he thinks sufficient, he opens them in the presence of the overseer, and delivers to him the pearls, whether small or large, perfect or imperfect, until he has completed the number due to his master; the remainder are the property of the negro, who usually sells them to his master.

Besides the labour and fatigue which the negroes experience in detaching the oysters from the bottom of the sea, where they are frequently fixed between rocks and stones, they encounter great danger from the *laboreros*, or *finfereños*, a monstrous fish by which they are sometimes devoured, and likewise from the *mantas*, hunger rays, which seize the divers so forcibly, that they strangle them, or, by falling upon them with all their weight, crush them at the bottom of the sea.

For this reason, the diver is usually armed with a pointed knife. If, when the water is clear, the negro overseer, who remains in the boat, should perceive any of these fish, he warns the diver, and sometimes goes to his assistance.

Notwithstanding these precautions, the divers sometimes lose their lives, and frequently return with the loss of an arm or leg.

Amethyst or Quartz.

Informer of the planetary train!
From thee, the Sapphire, solid ether, takes
Its true carulean; and of Evening tint
The purple-streaming Amethyst is thine.

To the Editor of the Calcutta Journal.

Sir, The number of your Journal for Friday, the 24th of October, contains an account of a very interesting group of crystals, said to have been lately brought from the Brazils, and described as a real amethyst, by the Editor of the *Times*. This precious gem, the writer of the *Mirror* states, is, according to modern discoveries, nothing more than quartz, or differs

from that widely diffused mineral, merely in the adventitious quality of colour. With regard to both these opinions, however, I apprehend, there must be some mistake, originating probably in the confusion of mineralogical terms, and the vague manner, in which they are commonly applied when speaking of the gems. The "real" or Oriental Amethyst is not a member of the Quartz Family, but belongs to the Genus Corundum. Like that mineral, it is found to consist of alumina, with a small proportion of silica and iron, and possessing an equal degree of hardness, has very properly been placed by mineralogists under the same head, along with the oriental sapphire, ruby, emerald, and topaz, to all which it is closely allied. Quartz on the other hand, is well known to be almost pure siliceous earth, and does not differ, in its essential qualities, from common flint. So far as regards colour, its varieties are exceedingly numerous. We have fat or white quartz, transparent or rock crystal, milk quartz, rose quartz, red &c. and violet coloured, or amethystine quartz, which last, I conceive the Brazilian specimen to be.

It is evidently this variety also, which the writer alludes to, when he says, that modern discoveries have proved, that the Amethyst is nothing but coloured quartz, while his "roundish pebble-like formed" specimens, not only constitute the precious amethyst known to the lapidary and jeweller, but as mentioned above, are in fact an entirely different stone from the other, and classed by the latest mineralogical writers under a different genus. A single crystal of Oriental Amethyst, or Noble Corundum, though but half the size of those described, would, indeed, be invaluable, but a congeries of such dimensions exceeds all ordinary belief, and is only to be sought for in the splendid fictions of Eastern romance.

As amethystine or violet coloured quartz, however, the specimen is singular and curious, and certainly well merits the attentive consideration of the naturalist. Crystals of this sort are very common in the hilly parts of India. I have before me now, a specimen picked up from the bed of a nullah in this district, which possesses all the characters of the mineral in perfection; but it may be said to be in embryo, when compared with the colossal transatlantic production. The violet coloured, like the transparent variety is generally formed in large coarse looking pebbles or boulders, which, on being broken with the hammer, display a central hollow in the stone, studded all round with beautiful pyramidal crystals. These are peculiarly well adapted for aiding the researches of the crystallographer, as they may be obtained in every gradation of growth, from the nascent shoot to the fully formed and perfect crystal, &c. in some specimens which I have lately seen, a mere efflorescence on the inner surface of the stone appeared to proceed and indicate the commencement of the crystalline figure.

I hope we shall be favored with a more minute account of this beautiful specimen before it leaves Calcutta, should it not be destined to grace any of the Mineralogical Cabinets at the Presidency. It would be desirable to know, whether the "Columns" are perfectly round, or prismatic; how many sides, how terminated &c. all which particulars any one, mineralogist or not, can easily determine.

I cannot conclude without adverting to the vast field of speculation and research, which is presented in India to the Student of Nature, and I have to express my gratification in observing the exertion, now making under the auspices of Government, to explore it. By the last report of the Asiatic Society, we are informed, that Botanical Science has received a considerable accession from the labours of one Gentleman in the North West of Hindostan. Another, I have heard, is now occupied in a mineralogical survey of the hills in the same quarter; and a third attached to the Grand Survey, carrying on in the Deccan, has been for some time past actively engaged in a similar pursuit, and has already discovered some very important and unexpected geological facts. From their further researches, prosecuted in the same spirit, we may confidently anticipate the most satisfactory result; and the example thus shewn, it is to be hoped, will stimulate others to follow in the walk of scientific investigation. At present, we stand forth as the conquerors of this great country; and deeds of arms have made the British name respected

From Agra and Lahore, of Great Mogul,
Down to the Golden Chersonese
And utmost Indian Isle, Taprobane.

Let us also, by well directed incursions into the three Kingdoms of Nature, add to our other Trophies, a knowledge of the various Indian productions, and strive with equal ardor, for the extension of our physical, as our political, sway in the East. We shall then be enabled most effectually to refute the charge of indifference and apathy to such pursuits, so frequently urged against us, and prove to our brethren in Europe, that sometimes, at least we are incited by other principles of action, than the long deprecated, "*Argenti sibi importuna quæ famet*," of Asiatic Adventurers.

Tamarind Grove, Beyond the Ghauts,
October 20, 1819.

PODALIRIUS.

Machinery.

On the Advantages and Disadvantages resulting from the use of Machinery in Manufactures, by Professor Pietet.

When the admiration which arises from the sight of master-pieces of mechanical ingenuity, has a little subsided, and we reflect on the consequences of the introduction of these machines into human society, we are more alarmed than rejoiced at it. The question becomes more complicated, the more we reflect upon it; and in order to see our way a little

clearly, we must draw up, as it were, an inventory of the good and evil, to discover on which side is the balance. We will endeavour to draw up a summary statement of the account, beginning with the advantages procured by those motions, which substitute physical or mechanical power for the hand of man.

1. These machines supply the consumers on better terms, and in general better made, with certain necessary articles; they multiply those of enjoyment, and sometimes of luxury or superfluity.

2. They enrich the inventors, or those who put in practice these inventions, in the countries where privileges or patents are in fashion. It is said, for example, that Sir R. A. Wright, son of the inventor of the spinning machine, is at present one of the richest individuals in England. His income is stated (but this is doubtless an exaggeration) at 200,000l. sterling per annum.

3. The national wealth being principally composed of that of individuals, ought to increase in the same proportion. The exportation of the goods, which are manufactured in quantities far too great for home consumption, becomes an abundant source of commercial riches. This is the *Creditor* side of our account; let us proceed to the *Debtor* side.

1. Every machine, which abridges and perfects a manual work, takes it out of the hands of those who manufactured it, and paralyzes them until the uncertain, and always more or less distant epoch, when they shall find a new employment, which will probably be taken from them by a new machine, as soon as an inventor shall find his advantage in it. Here then, is a source of uneasiness, inquietude, and poverty, opened in the nation, simultaneously with the source of wealth to the inventor and those who shall trade with his productions.

2. The articles previously manufactured, of the kind of those which the machine makes more perfect, becoming of less value, experience in the magazines of the wholesale and retail dealer, a considerable depreciation, which causes him a dead loss.

3. The advantage of obtaining, at a lower price, certain articles of necessity or enjoyment, which are produced by mechanical action, is more than balanced for the poorer classes, by the general fall of the price of labour, the constant effect of the employment of machines. The workman who gains little or nothing, is unable to purchase even that which is cheap.

4. The work of machinery being an advantageous substitute for manual skill, furnishes to the proprietor the temptation, and the unhappy power, to employ children as supplementary machines; they are taken from their education, at the age most proper for education and to the great detriment of their constitution, both physically and morally considered, they are converted, for their short lives, into pieces of mechanism, and into social machines of a very wretched description.

5. The rapid, and sometimes enormous production of the machine, and the low price at which it works, induce a considerable exportation of these productions to the neighbouring nations. The latter persuade themselves, that the money which they voluntarily employ in acquiring these foreign productions, is a tribute levied on their own industry; their self-love is interested in attempting imitations; they foolishly suffer themselves to be inoculated with the disease of machinery, and the governments, far from endeavouring to cure it, generally promote it, by attempting to relieve the patient, by the prohibitive system.

6. This system is established with its fatal train of consequences:—The arbitrary conversion of the most ordinary and the most legitimate transactions of commerce, into misdemeanours and crimes. The demoralization of the inhabitants on two contiguous frontiers, by smuggling, the necessary and inevitable consequence of the temptations that are held out to it. An underhand war between nation and nation, in the midst of peace, and war maintained by a real and numerous army, the impelling motive of which can never be honour; and is almost always cupidity. Constraint, and hindrances without end, in commercial, literary, and scientific communications, in travels or voyages calculated to extend knowledge and the benefits of civilization; diminution of the welfare and the enjoyments of the mass of consumers, who pay a higher price for an article, generally not so well manufactured; lastly, great inconvenience to governments to support artificially this struggle of an industry; which has taken a false direction, and which they persist in, substituting for such or such a natural species of industry, which would be favoured by the soil, the climate, the localities, and preceding habits, which had formed that commercial tract, which cannot be abandoned without more or less inconvenience.

Let us now examine our account:—On the one side, a nation grows rich, or seems to grow rich; on the other side, a mass of evils of various kinds overflows society. On which side is the balance?—Certainly on the side which is unfavorable to the general happiness, which is the natural avowed object of every association.

But let us examine a little closer the apparent gain—the pretended prosperity of the nation using machines.

The wealth produced by manufactures accumulates; but in the hands of an inconsiderable number of individuals, comparatively to the whole mass; the man enriched by the machine employs his gains in multiplying the sources of his fortune; and the value of the manual labour of the poor workman declines in the same proportion; hence the rupture of the equilibrium, between the two extreme classes of society, increases more and more; the first sees its treasures increase—the latter, its numbers and its misery. These two professions, so divergent, have a term which must in spite of terror.

And if in the nation thus enriched, a radical defect in the legislation imposes on one part of the population, the necessity of maintaining the

* This seems contradictory to the statement in No. 1, of the creditor side of the account.—ED.

then, to the causes of increasing poverty in the latter, which we have just pointed out, is added the fatal and anti-laborious influence of all those measures; which, preparing succour for indigence, whatever be its source, concur with idleness and the want of education, and of resources ready prepared, really to propagate this indigence, when it is intended only to relieve it; then, in short proportion as the nation thinks it grows rich, the tax imposed on those riches increases in, perhaps, a still greater proportion; and the rich and the poor both suffer; the former without saying so, or saying so only in whispers; the latter demanding succour with an importunity which resembles menaces.

That we may not be accused either of exaggeration, or of bringing forward an imaginary theory, we shall support it by a fact, which is acknowledged and deplored in England. It is the rapid augmentation of the poor-rates, in proportion as the pretended national wealth has increased. The following is a statement of it, at six different periods; the first interval is nearly a century; the others, are of 8, 18, 7 and 6 years, in the period when the employment of machinery was the most active.

Account of the Poor-Rates of England, from the year.

1685—665,362	1892—5,330,000 interval of 18 years;
1776—1,720,316 interval of 91 years.	1809—7,000,000 interval of 7 years.
1784—2,167,749 interval of 8 years.	1815—8,64,496 interval of 6 years.

Number of persons relieved permanently on the average of three years, 1813, 14, 15.

Out of the Workhouse,.....	423,678
In the Workhouse,.....	93,141
Occasionally Relieved,.....	423,185
Total number of Paupers relieved,.....	939,977

Burning of Widows.

(From the Friend of India, published by the Mission at Serampore.)

Were we to hear of a nation which, on her husband's death, subjected a widow to the loss of all her property, of which she might probably have brought him part as a dower and which she had enjoyed with him from the time of their union; and turned her out on the wide world (her lord and protector being dead) to labor—to beg—to steal—or to perish, with what feelings of indignation should we regard such a law and such a nation? We should enquire. On what principle is this severity exercised: on a helpless woman, precisely at the moment when her heart is torn with anguish through the loss of him on whom was fixed all her hope? Were *imprisonment for life* added to this outrage, however; were the hapless widow deprived of her liberty, as well as of all her property, the moment death had closed the eyes of her husband; such a procedure would excite horror and indignation in every mind. What then should we say were we to hear for the first time, that, in some newly discovered island, the death of the husband sealed the doom of the wife, however virtuous and exemplary in her conduct; that she was from that moment devoted to death,—and to death in its most dreadful form—to be burnt to ashes! Such however, is the case, not in some lately discovered island, hitherto totally cut off from the rest of mankind; but in India, famed for her literature and civilization; and above all in Bengal where Europeans are chiefly found, whose ideas, the wise and candid among the natives are imbibing every day.

How then is it possible, that the murder of the amiable and defenceless, attended too, with such circumstances of cruelty, should have continued so long? How is it, that common humanity has not overleaped every bound, and constrained superstition to desist from a course so barbarous and inhuman? Among other reasons which might be mentioned, this certainly has its share, that the whole of the horrible deed is really concealed from view. Had the deed been constantly perpetrated in the sight of all, as was formerly the case in Smjhode;—had the helpless victim to superstition been bound to the stake in the open view of the multitude, as were formerly the victims to Romish bigotry—had the flames been suffered to kindle on her publicly—had the convulsions and agonies of the widow expiring in torments, often in the bloom of youth, been fully witnessed by the aged, the young, the neighbour, the near relative, humanity must have spoken out long ago; reflection must have been awakened in the public mind. At least parents and relatives must have felt horror while anticipating the agonies which awaited a daughter or a beloved sister, the moment sickness or even accident, rendered her a widow; and the voice of nature must have prevailed, and abolished a practice so destructive in its anticipation to the peace of every relative, whose heart was not steeled against all the feelings of humanity.

But instead of this, the agonies of the dying victim are completely concealed, while her shrieks are drowned in the noise and shouts of the ignorant multitude and the unfeeling ministers of death; and thus the whole is as completely hidden from public view, as though the dreadful deed were perpetrated within the most secluded cloister. The concealment indeed is far more effectual; for in that case, though the shrieks might not assail the listening ear without, the imagination would unavoidably paint to itself the horrors of a daughter, a sister, or even an acquaintance expiring in the flames, in a manner scarcely less vivid than the real view. But the victim's being thus brought before the multitude in a state which scarcely leaves her the power of reflection, her being hastily led through certain ceremonies and hurried to the pile by those whose countenances wear the appearance of hilarity and cheerfulness; bound to the dead body of her husband, and covered instantly with the fetid, as well as held down by a pressure which renders all resistance totally unavailing, hides all the horrors of death from the sight; while the shouts of the unthinking crowd which begin to rend the air the moment the torch is applied to the fatal pile, no less effectually conceal from

the ear, those agonizing shrieks, from which it is scarcely in nature to refrain at the touch of the flames. Thus completely are the multitude deluded: they think they witness all, while they witness nothing; and the unnatural jocularity, which, originating with the actors in this dreadful scene, generally pervades the whole crowd, removes every feeling of pity, and gives the whole rather the air of a joyous festival than of a funeral scene. The agonies, and shrieks, and dying groans of the unhappy victim, are witnessed by no one, but by Him who is the Avenger of blood. But are these agonies the less real on this account? Is the anguish of this tremendous death the less felt? Let reason and humanity judge.

Without entering into the origin and cause of this dreadful practice so deeply seated in the system of Hindooism itself, to do full justice to which would require a treatise instead of a short essay, we wish now merely to notice some of the most obvious circumstances which attend it. Among these let us consider for a moment who those are, who are doomed to undergo these agonies, unpitied, because never beheld. They are, *the most amiable part of the Hindoo race*. In most cases they are females possessing some degree of wealth, for the very poor seldom thus devote themselves to death: they are not worth the labor requisite to work up their minds to a sufficient pitch of delusion. If the term be applicable to any female in the present state of Hindoo society, they are in general persons of education: and whatever be the degree of polish and delicacy which accompany opulence, whatever the ideas included in a superior mode of living; they are in general possessed by those whom this dreadful custom marks for its victims. It follows therefore, as a matter of course, that if among the higher ranks of society in this country, there be any delicacy of feeling, it is possessed by those who may be said almost from their birth to be devoted to the flames. And if there be any thing to be found of conjugal fidelity, it resides among these, since an extraordinary degree of conjugal affection, either real or ascribed, is made the lure by which these unhappy victims are betrayed to death, the enjoyment for numerous ages of the highest felicity with their deceased husbands, being held out as the bait to draw them on, till they make the irrevocable declaration, that they will commit themselves to the flames. It is probable therefore, that those who are thus cruelly murdered year by year, are in most instances the best educated, the most amiable, and the most virtuous of the Hindoo race.

By whom this crime is perpetrated, is worthy of the strictest enquiry. With the victims themselves, it can scarcely be said to originate, for a few days previously, they are often as void of all desire to destroy themselves, as to destroy others; and they are generally averse to the deed till their minds are completely deluded by fallacious representations, and their heads turned with dreams of future happiness, impossible to be realized. But whatever delusion may reign in their minds, without the concurrence of the Husband's relatives, it would be perfectly harmless. The deed is constantly encouraged by the Relatives of the Husband; those of the wife on the contrary, being generally on the side for which nature pleads; although her own son, if old enough, is obliged to kindle the pile prepared for his mother's destruction. It is therefore on the Husband's Relatives, that the fate of every female of respectability and opulence is suspended, however young she may be, the moment her husband dies: and when it is considered, that they are bound to her by none of the ties of consanguinity, it will not appear strange if some or all of the following reasons should in general so preponderate, as to doom to the flames, one for whom they can have little or no personal feeling.

The honor of the family. This is supposed to rise in proportion to the number of unhappy victims, who can be mentioned as having devoted themselves to the flames. The husband's relatives of course claim for themselves a certain degree of credit for having surmounted feelings of affection, which they never possessed, as they generally regard the poor unhappy relict with the same apathy with which they view a log of wood intended for fuel; while the number of widows in their families devoting themselves to the flames apparently from love to their husbands, gives rise to the idea, that these relatives of theirs, possessed that excellence of character which rendered it impossible to survive their loss. That when the unhappy widow is regarded with the most perfect indifference, this alone should so weigh as to make them prefer her dying to her living, will create no surprise in those who are thoroughly acquainted with the native character.

The wish to get rid of a burden. A widow though only twelve years of age, can never marry again. If her own relatives therefore be unwilling to support her, or not sufficiently opulent, she must live with the surviving relatives of the husband to the end of life. And although her life is far from being a plentiful or affluent one, yet a certain degree of expense is thus entailed on the family; and this possibly for a considerable number of years when she is left in the bloom of youth. The consideration of an expense therefore, though small, yet scarcely terminable within the space of their own lives, added to the trouble and vexation often arising from female relatives living together who can scarcely be expected to have any affection for each other, may possibly make them wish to rid themselves at once of a heavy burden, when it can be done in a way which, instead of being esteemed dishonorable, or any proof of the want of affection, on the contrary reflects a high degree of lustre on the character of the family. At least this is a temptation which humanity would not throw in the way of a Hindoo who sets so little value on human life.

This is heightened by another consideration. It has been just observed, that these widows however young, can never marry again. Now while impurity reigns among these very relatives of the husband, perhaps in such a degree as to attach to itself no kind of disgrace, a deviation from purity of conduct in a widow, would, in the public estimation, fix an indelible stain

on the family of the deceased husband. When therefore the hazard of this dishonor through perhaps a long life, is present to minds, in which no natural affection towards a brother's widow is supposed to exist, it will excite little surprise, that men, who, if report may be credited, in some instances make no scruple of hewing in pieces a wife of their own on a mere suspicion of inconstancy, should, on the death of her husband, decide also on the death of his unhappy relict, who, should she live, instead of contributing to the support or the honor of the family, would entail on it a constant burden of expense, and might possibly involve it in disgrace, when her death, while it frees them from all expense and anxiety, tends to heighten in no inconsiderable degree its general reputation.

To this may be added another circumstance which humanity will still more strongly regret. The death of the mother deprives her children of their natural guardian, their tenderest, most faithful, and watchful friend, who can never see them injured with apathy, and who is ready to hazard life itself for the sake of preserving to them what is their own. It sometimes happens, that a man who is opulent, dies and leaves children in a state of mere infancy. That their wealth should never be desired by the surviving relatives, is what no one will expect who is acquainted with the history of human nature, and much less those who are aware with what earnestness one brother among the Hindoos, will labor to supplant another even while living. That, in cases of infancy an affectionate mother, whom no cunning can elude, and no sum can bribe, should stand in the way of the surviving relatives of her husband, is only what might be naturally expected. Were she removed, there would be no one, at least with her feelings, to call them to account for the expenditure of the yearly revenue of these helpless orphans; nor possibly for the dilapidation of their whole property. The history of orphans even in Christian countries, sufficiently shows us, how dangerous in the hands of presumptive heirs, would be such a power of removing under a religious pretence, the mother of rich but helpless orphans. All these therefore, are so many temptations to the destruction of a widow, which through this dreadful practice, may be accomplished without the least suspicion being excited of the real views of those interested in her death; and were these suspected, still without public that virtue being excited in the country which would urge any one to step forward and save the widow from death, and the orphans from oppression and poverty. Whoever considers all these circumstances, and reflects that a mother may thus abandon to the mercy of those who are presumptive heirs to all his possessions, however great, an Infant Son only two years old, will cease to wonder, that so many widows are encouraged to destroy themselves; particularly as this dreadful practice is not confined to brahmins, but extends itself to the writer cast, — and even as low as to those who practise the trade of a barber!

Whatever be the delusive ideas which may apparently urge a widow to self-destruction, as the hope of her enjoying numerous ages of felicity in company with her husband; — of expiating the offences of her late husband and his ancestors, and those of both her father and mother's race, with other things of this nature, there are other considerations which cannot but come still nearer to the mind of the unhappy widow. She cannot but be aware, that those who have encouraged her in these fond hopes, are either those in whose power she is completely for the rest of her life, or such as are intimate with them; for although the husband's relatives affect to dissuade her from the deed, it cannot be difficult to discern, which way their minds really lean. From these then, even the slightest hint, that they wish her to die, must operate on a widow of delicacy and sensibility, like a sentence of death pronounced by a judge. With what feelings could she commit herself for life to the mercy of those who had discovered this wish in the slightest degree, and felt in the least disappointed by her refusing to precipitate herself into the flames, particularly when the laws of the country provide her so little relief against any unkindness or barbarity she might hereafter experience from them? The law itself indeed, insists, that while she is never to marry again, she is also to lay aside every thing like ornament for the rest of her days, and every sign of cheerfulness; that she is never to make a full meal, and that one day in every week she is to devote wholly to fasting and grief to the end of life. In these circumstances it is almost impossible, that any degree of ill-treatment which the resentment of her husband's disappointed relatives might dispose them to inflict on her, could interest her neighbours in her sufferings so as to procure her redress; particularly when the interior of a Hindoo habitation, surrounded as it often is with walls, is nearly as impervious as an ancient castle, and the female relatives are scarcely more in the public view, than were formerly the unhappy inmates of its dungeons. In these circumstances therefore, it is not strange, if, at the most distant intimation of this nature from those on whose kindness depends every future mitigation of her lot, and this prospect before her in case of a refusal; a widow of sensibility and reflection should feel almost distracted, and prefer a speedy death to the unknown horrors of her future destiny.

There is also another fact which ought not to be overlooked. Certain Brahmins perform the ceremonies observed at the funeral pile on which a widow sacrifices herself. These Brahmins receive even from the most indigent families something on a widow's actually devoting herself to the flames; and from some wealthy families, as much as two hundred rupees on these occasions. While, then, it is the obvious interest of these brahmins, that the wife should be induced to destroy herself when the husband dies, they have access to every family, and are acquainted with the age and circumstances of the various inhabitants, especially of those who are wealthy. That they should constantly recommend this dreadful practice, and prepare the female mind for the perpetration of the deed, particularly in cases where the husband is aged or sickly, is the natural effect of their caring for their own support. But these brahmins, as they

are in some cases the family priests, are in habits of familiar acquaintance with the husband's relatives, and have much to expect from them. In what dreadful circumstances then, must a helpless female stand, who has for her spiritual adviser on the subject of her living or dying, a man who has every kindness to expect from those who are presumptive heirs to the property of her infant son, or who may merely dread her devolving on them as a burden to the end of life! Nor is it necessary to suppose, that brahmins in forwarding the views of an infirm husband's relatives, and preparing the mind of the wife for self-destruction, should consider themselves as actual auxiliaries in the murder of a fellow-creature. They of course must be supposed to be as much habituated to the employment, from which they derive their gain, as a Slave Captain formerly was to kidnapping and selling slaves, of whom probably a third died in the middle passage through ill-treatment and want of air. They may possibly regard the act as meritorious, rather than cruel, and admire those relatives who thus wish to raise the reputation of their families, through the death of their brother's widow. And in this case, even the distant prospect of a large remuneration, may urge them so to work on the mind of a simple, artless female, whose age is perhaps under twenty, that at the moment of the husband's death, no persuasions shall be needed to induce her to make the fatal declaration—beyond the insidious dissuasions of her husband's relatives, increasing her desire by affectedly doubting her resolution and really inflaming her vanity. Were these relatives however, sincere in these dissuasions, they have it always in their power to prevent the act, as both the preparation of the funeral pile, and all the cost and expenses of the widow's destruction, devolve wholly on them, without the exception of the fee to the brahmin who thus assists in the actual murder of the young, the amiable, and the defenceless.

That other feelings than those of unconquerable affection for a husband, often twice or thrice their own age—or than any inspired by a steady belief in those wonderful tales of conjugal felicity to be enjoyed with him for boundless ages, influence the minds of the greater part of these unhappy victims, might be shown by numerous instances wherein widows have been prevented by accident from burning. Of this kind is an instance which occurred a few months ago in a village about four miles from Serampore.

A man of the writer cast, at Kona-nagura, about four miles south of Serampore, between and twenty and thirty years of age, died in December last, leaving two wives, one about thirteen years of age, and the other about sixteen. Both of these, in the usual manner, expressed their wish to burn themselves with their deceased husband. The eldest of them being pregnant, however, was advised to delay till after her confinement, and then to burn herself with something belonging to her husband. The youngest not being prevented, was burned with the corpse of her husband. The eldest solemnly engaged to burn herself a month after her confinement; till which period she was taken home by her own parents. She at first expressed such displeasure at being thus denied the opportunity of burning herself, as to beat herself severely and possibly accelerate the time of her confinement; but at the expiration of the month after that period, when called upon to fulfill her engagement, she had considered the subject more at leisure and being at home in the house of her own parents, she positively refused to destroy herself; nor could all the appeals made to her feelings—all the threats and reproaches poured upon her, alter her resolution in the least degree. She was in the house of her own parents, and completely independent of her husband's relatives; and as every thing which could be done was of course confined to verbal exertion, she determined to remain with her parents, where she continues till this day.

As this instance is by no means a solitary one, we have little reason to conclude that the desire to destroy themselves, is more firmly fixed in the minds of multitudes besides, than it was in the mind of this young woman; the apparent wish to die which is thus factitiously produced, is in most instances the mere effect of circumstances created by others; and therefore no more exculpatory of the guilt of deliberate murder, than would be a man's intoxicating another with wine, or any deleterious drug, so as to deprive him of the power of resistance, that he might secure his destruction. Such then, are the circumstances in which the most amiable and virtuous among the Hindoo women are constantly placed; circumstances as already hinted, by no means confined to the sacred tribe, but extended to the lowest cast among the Hindoos, as often as there is credulity enough to render the delusion sufficiently strong to become fatal.

If these circumstances be carefully weighed, it will appear, that this inhuman practice has not even those pretensions to its being a Religious Ceremony, which most people have been ready to imagine. That it has no foundation in any peculiar command given in the shastras, we have already had occasion to show in our strictures on that valuable tract on the subject ascribed to Rama-mohana-ray, which was reviewed in a former number. Nor indeed is there in the ceremony itself, any thing that marks it as being peculiarly of a religious nature. The woman devotes herself to no deity; her professed object is merely that of rejoining her husband in a state of happiness. It is true that certain brahmins officiate and obtain a sum of money on the occasion. But this is not peculiar to this ceremony; in almost every concern of life, brahmins are called in, and there are few which are not to them a source of profit.

Nor is this practice by any means prevalent in other parts of Hindoostan in the degree in which it now exists in Bengal. Of this the following letter contains a proof, which was sent us on the subject some months ago by a gentleman who has been some years resident in Hindoostan.

"I cannot forbear expressing my pleasure at seeing, that the Editors of the 'Friend of India' have taken up the cause of humanity in calling the attention of government and of the public towards the abolishment of Suttee. People in Bengal are not generally aware how in frequent is this most bar-

barous custom in the upper provinces of Hindoostan. In eight years, mostly spent in this quarter, no Suttee has come to my knowledge; and my moonshiee (a kahutrya,) a man of about forty-five; informs me, that he never saw but one, and that was at Lucknow; the victim a widow of a Cashmerian pundit. There can be no doubt but a law of prevention would neither create surprise nor resistance in these provinces, and were it enacted for them only, it would lead to its been established hereafter in Bengal, should the government hesitate as to the propriety of making it more general at present. Feeling you have done little towards a more glorious work until the minds of the natives be prepared by some change from their present insensibility and cruelty, I have written more at length than I intended, and beg your excuse for it."

This letter furnishes a pretty strong proof, that the cruel practice has in it more of the nature of a civil, than a religious ceremony. It is a well-known fact, that in Bengal at the present time, the Hindoos are far less tenacious of their religious tenets, and more lax, than in almost any other part of India; that they are far less careful respecting caste, and that the brahmins in numerous instances are guilty of actions which according to the strictness of the law respecting caste would degrade them completely. We have heard it mentioned as the opinion of Hindoos well acquainted with the subject, that were the law of caste enforced in all its strictness, there would be few families around who would be wholly safe. Yet the number of widows who are thus put to death scarcely at all decreases. It seems indeed to increase in the vicinity of the metropolis, where the greatest laxness is to be witnessed relative to things wholly religious. How can we account for this vast disparity in the number of these murders perpetrated in Hindoostan, and in the lower part of Bengal, without having recourse to other motives than those of a religious nature? But the moment we recur to other reasons for the continuation of this murderous custom, they present themselves on every side. The want of feeling manifested by the natives to their own countrymen when in danger of death by accident, as in a storm, or even when actually drowning, is known to most Europeans. The venality with which they are charged relative to oaths, is not without foundation; yet these must often involve life itself, as well as character and property. That they should then be peculiarly tender of the life of a brother's widow, who must at the best be a burden on them to the end of life, and who may bring disgrace on the family, is a thing scarcely to be expected. And when we consider the circumstances in which the widow is placed, together with that want of regard for human life, which is both the effect of their religious system and the characteristic of the nation, instead of being surprised that so many widows are every year cruelly destroyed, we shall rather wonder, that any escape these fatal furies, when the husband's relatives so evidently encourage the practice.

Such then is the real state of the case respecting the burning of widows, which so many have been almost ready to tolerate under the idea of its being a most sacred religious ceremony, with which it would be sacrilege to interfere. With almost as much justice might the Slave Trade have been regarded with veneration, as a sacred relic of antiquity handed down from the earliest ages; or the practice of killing all prisoners taken in war; or that of sacrificing betacombs of men at the funeral of a favourite chief; or the conduct of certain banditti in this country, who, (from time immemorial no doubt) are said to seize men, and immolate them at the shrine of their imagined deity. It has scarcely enough of religious ceremony connected with it to varnish it over with the name of religion. It is generally accompanied with the most unfeeling jocularity. Instead of its being a deed of mere superstition, there is reason to fear, that it is too often the offspring of the meanest self-interest. It has not even the features of religion. It is not binding on all. It falls only on one sex, while the deed is perpetrated by the other, whom it can never reach; and of that sex it affects only one description of persons, and with these it is professedly optional: were it a religious ceremony however, it would be binding on all. But this class while generally the most amiable and virtuous, are the most defenceless, are left as fully in the power of relatives who do not profess any feeling for them, as the kid when in the paw of the tiger. It is never equally the interest of the husband's relatives, that the widow should live; as that she should be burnt to death. With the former there is connected in every case, a certain loss of reputation, and the expense of maintaining a person to the end of life, in whose welfare they feel no kind of interest; with the latter, the full removal of this burden, and a high degree of reputation to their families.

So much do these circumstances affect the case, that were second marriages esteemed honorable, and the children born of them permitted to inherit equally with those of a first marriage, a practice sanctioned not merely by the laws of all Christian nations, but even those of Greece and Rome notwithstanding their idolatry, many think, that this alone would gradually extinguish the practice. But is it right that in a country so richly endowed with the bounties of providence, the mere question of interest, the loss of a few rupees annually, should be suffered to doom the most amiable, the most virtuous of our Hindoo subjects, almost daily to the most cruel death in nature; merely because their being uninformed in mind, renders them liable to the grossest deceptions and their being unable to support themselves, renders them dependent? On the means of its abolishment however, it is impossible for us to enlarge at present, we would only intreat all our readers to remember, that murder concealed from public view, is murder still; and that our not actually witnessing the dreadful deed, when we are certain that it is committed, will do little towards exonerating us from guilt.

After these observations were penned, a friend put into our hands, a small Work in defence of this practice just published in quarto without name or date; but a manuscript note on the first blank leaf informs us, that it is published by Casser-nath-turkubagish, by the desire of Cala-chund-bhose. It is in the form of a dialogue, written in Bengalee with an English Translation. This work we shall carefully examine in a future Number.

Government Orders.

Bombay Castle, 10th of October, 1819.

The Right Honorable the Governor in Council has received with deep regret from the acting Resident at Baroda, the melancholy intelligence of the death of the Maha Rajah Anund Row Govywar, Sena Khas Khoyl Shansheir Bahadur, who departed this life on the 2d of this month.

As a mark of respect for the character of the deceased, Ordered, that the flag be hoisted half staff high on the flag staff in the Garrison at sun-rise, and continue so until sun-set to-morrow, and that fifty-five Minute Guns, corresponding with the age of His late Highness, be fired from the saluting battery on this mournful occasion.

By Order of the Right Honorable the Governor in Council.

F. WARREN, Chief Sec. to Gov.

Administrations to Estates.

Charles Pritchard, late of Allipore—D. Heming, Esq.

Lieut. Col. Richard Frith—Captain Warren Hastings' Leslie Frith, of the Honorable Company's Artillery.

George Templer, Esq. late of the Honorable Company's Civil Service—Jane Templer, the widow.

Henry Surtorius, late of Chittagong, Mariner—Captain Malcolm MacKenzie, of Calcutta, Mariner.

John Battye, Esq. late of Bhaugulpore, of the Honorable Company's Civil Service—George Cruttenden, Esq.

Colonel John Meiselbach, late of Serampore, of the Honorable Company's Military Service—George Cruttenden, Esq.

Lieutenant George Hanbury, late of Calcutta, of the Honorable Company's Military Service—James Young, Esq. of the firm of Messrs. Alexander and Co.

John Carter, formerly a Cornet in the Royal Waggon Train and late second mate of the Honorable Company's Ship Phoenix—John Small, Esq. of Calcutta.

Domestic Occurrences.

MARRIAGES.

On the 5th instant, Mr. James Ross, of Nantpore, Purneah, to Miss Jane Williams, of Jafferunge, Dacca.

On the 2d instant, in the Church at Secroie, Benares, Lieutenant Alexander Pope, of the 8th Native Light Cavalry, and Adjutant and Pay Master of Invalids at Allahabad, to Miss Frances Cracroft, of Jionpore, fourth daughter of William Cracroft, Esq. of Westminster.

At Vellore, on the 9th of September, by the Rev. E. Jackson, Lieutenant. R. Young, Quarter Master of the 2d Battalion 23d N. I. to Mary, the eldest Daughter of Lieutenant Colonel Hanlewood.

BIRTHS.

On the 6th instant, at the house of Mr. W. A. Swaine, Mrs. Louisa Gager, of a Daughter.

On the 7th instant, the Lady of Captain Butler, of a Son.

At Midnapore, on the 3rd instant, the Lady of Lieutenant J. F. Bellow, of the 18th Regiment of Native Infantry, of a Son.

At Mirzapore, on the 26th ultimo, Mrs. C. J. Coles, of a Daughter.

At Chintz Pogley, on the 14th ultimo, the Lady of Captain DeLamotte, Commandant of Pioneers, of a Daughter.

At Pulicat, on the 13th ultimo, Mrs. Odam, of a Daughter.

DEATHS.

On the 6th instant, Miss Mary Rutledge, daughter of the late Colonel Rutledge, aged 20 years.

On the 6th instant, the infant son of Mr. James Smart.

On the 3rd instant, Miss Elizabeth Parker, aged 23 years.

On the 31st ultimo, Miss Mary Smith, daughter of Mr. William Smith, aged 2 years and 10 months.

At Madras, on the 14th ultimo, the Lady of Macduff Cordiney, Esq. after a short but severe illness, in the 27th year of her age.

Commercial Reports.

The following extract of a Letter we copy from the Bombay Courier of the 16th October, received by a respectable House at Bombay, from China. The letter is dated June 7, 1819.

The new Shaw Byramgore, Capt. John Riddle, arrived at Whampoa on the 27th of May last, from Bombay 8th March. The markets for cotton and other goods are very low, export goods very dear. The Hong merchants offered for the Byramgore's cotton 11½ taels. The Chinese would not believe that there was very little quantity of cotton to be expected. The agent is obliged to keep the Byramgore's cargo till they be convinced of it. About 45,000 bales of Bengal and Bombay cotton remain on hand. They fear to offer an increased price, because they expect the country ships to arrive the present year earlier than ordinarily. Opium is in demand, the nominal price is 1000 dollars for Bengal, and 600 for Malvan.

The free trader Sterling, from Liverpool about 8 months since, was fallen in with by the Byramgore in the China seas. She left Batavia the 1st May, and not being able to procure a sugar cargo at Batavia, was proceeding to Manila. There were a number of English and American ships lying at Batavia, some of them discharging cargoes of sugar, which was at 9½ a 10 dollars per picul, and coffee at 20 dollars per picul. Some of the ships are likely to follow the example of the Sterling, and seek for a cargo at Manila, where the crop is said to have failed too. The shipping in Whampoa was, one American, one brig, and the Byramgore, opium ship.

Shipping Intelligence.

CALCUTTA ARRIVALS.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Nov. 7	Heben	British	J. Kemp	Padang	Sept. 21
8	Nearchus	British	W. Maxfield	Penang	Oct. 10

CALCUTTA DEPARTURES.

Date	Names of Vessels	Flags	Commanders	Destination
Nov. 5	Nova Destino	Port.	F. J. S. Fontes	Rio de Janeiro
6	Eliza	British	J. G. Frith	Mauritius
7	Bengal	British	G. Woodward	Liverpool
7	Union	British	W. Schutter	Penang
7	Favorito	French	M. Vanlon	Havre-de-Grace

MADRAS ARRIVALS.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Oct. 17	Providence	British	H. Moon	Sea	—
19	William	British	Thomas Smith	Trincomalie	Oct. 14

MADRAS DEPARTURES.

Date	Names of Vessels	Flags	Commanders	Destination
Oct. 16	Lacy	British	W. Stunt	Malabar Coast
16	Hope	—	C. H. Dapen	Quilon
17	Providence	British	H. Moon	Bombay
20	Edward Stretzell	British	Balston	Mauritius
21	Blephaim	British	W. Shirley	London

BOMBAY ARRIVALS.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Oct. 11	Gertruyda	—	C. Kail	Colombo	Aug. 26
13	Conde de Rio Pardo	Port.	H. Berys	Mocha	Sept. 18

BOMBAY DEPARTURES.

Date	Names of Vessels	Flags	Commanders	Destination
Oct. 9	Deria Begg	Arab	Syde Aldall Rymen	Calcutta
11	Thetia	British	W. Eatwell	Surat
14	Robarts	British	George Brown	Bengal
14	Benezas	British	Lieut. J. Arthur	Muscat

CEYLON DEPARTURES.

Date	Names of Vessels	Flags	Commanders	Destination
Oct. 4	Pilot	British	S. Owen	Madras
8	Cochin	—	J. Matheysa	Bombay

TRINCOMALEE ARRIVAL.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Sept. 23	Dautless	British	Hon. V. Gardner	Madras	—

TRINCOMALEE DEPARTURE.

Date	Names of Vessels	Flags	Commanders	Destination
Sept. 24	William	British	Thomas Smith	Delf Island

Nautical Notices.

We learn by the Bombay Courier that the Packet Mails for the Honorable Company's charter-ship York, were to be closed on the evening of the 16th of October, at the King's Post Office. She was to leave Bombay on the following morning.

The Bombay Merchant, free-trader, J. Clarkson, for London, was expected to sail from Bombay about the end of October; and the Honorable Company's chartered ship Marquis of Hastings, and free-trader Albion, in the beginning of the present month. The Prince Regent was also loading for England, and it was expected she would be ready for sea between the 5th and 10th of November (instant).

Passengers.

Per Pilot, from Colombo to Madras.

Bertor Patterson, Lieutenant Warre, Mr. Kelleih, Doctor Ducat, Lieutenant Biscoe, B. E. and Lieutenant Davies.

Per Gertruyda, from Colombo to Bombay.

Mr. P. A. Daniels.

Per Benares, from Bombay to Muscat and other Ports of Persia.

Doctor A. Jukes; Captain James Shier-F.

CURRENT VALUE OF GOVERNMENT SECURITIES.

BUY	NOVEMBER 1819.	SELL
1 R. 8 As.	Six per Cent Loan Promissory Notes.	1 R. 1 As.